



LINGUOCULTURAL STUDY OF THE VERBALIZERS OF THE CONCEPT OF KINSHIP IN THE TRANSLATION OF THE NATIONAL AND CULTURAL WORKS OF THE UZBEK PEOPLE

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Translation is a bridge between language and culture. Translation is an important tool for communication between speakers of different languages. Because we can get information about the culture, history, literature and scientific research of other peoples through translation. Translation helps to develop understanding and respect between peoples. It promotes intercultural exchange and helps promote peace and harmony on a global scale.

It goes without saying that translation is a changing and constantly evolving field. This is because, thanks to modern technologies and globalization, the field of translation is changing rapidly. The advent of machine translation and the globalization of translation services have brought the practice of translation to a new level.

It is no exaggeration to say that the field of translation always includes new languages and cultures and can be a tool for translators to constantly update their knowledge and skills. When talking about the theory of translation, it is impossible not to dwell on the theories of the Israeli linguist and logician Yaakov Bar-Hillel [1.6], because he was one of the scientists who contributed greatly to *machine translation* and tried to analyze the translation process mathematically, and he proposed a unique approach to translation theory. According to the scientist, translation is impossible, because the structure and meaning of the language are interdependent and cannot be completely transferred to another language while American translator Eugene Nida is famous for his "dynamic equivalence" theory. In his opinion, he emphasizes that the translation should preserve the meaning of the original text and be understandable to the reader.

English translator Peter Newmark[5.6] distinguished *semantic* and *communicative* types of translation in his research. While semantic translation tries to be closer to the meaning of the original text, communicative translation focuses on the translation that is most understandable for the target language reader. The German folk writer, critic and translator Walter Benjamin [2.3] in his article *The Task of the Translator* describes the process of translation as creativity and emphasizes that translation is not *approaching* but *new creation* in relation to the original text. Russian linguist scientist and translator Roman Jakobson reasons about types of translation. According to him, *linguistic* translation is a translation based on grammatical and lexical structure, and he emphasized that semantic translation is a translation aimed at preserving the meaning of the text. Schleiermacher, a German folk theologian, linguist and philosopher, made a unique contribution to translation theory in the 19th century. He believes that the main task of the translator is to *approach* the original text

and suggests to choose one of the types of translation *close to the source language* and *close to the target language*.

Another Belgian literary critic, translation theory specialist André Lefevere[3.2] emphasizes the social and political context of the translation process. According to him, the translation is affected by social and political forces, and the translators play their social role.

Many translators have contributed to world literature in Uzbek linguistics. As an example, we can cite the great representative of Uzbek literature and language, His Majesty Alisher Navoi, who translated works from many Turkic languages into Uzbek. As a clear example of this, we can cite the work *Khamsa*. This work is considered a collection of five epics created by Navoi himself, but he used Nizami Ganjavi's *Khamsa* as a basis for translating *Khamsa* into Turkish. This can be said to be one of Navoi's most important contributions to Uzbek literature. A. Navoi translated many works, one of them is *Layli and Majnun*, which Navoi translated from Persian to Uzbek. Navoi's translation has its place in Uzbek literature.

In addition, Navoi translated several other books into Uzbek, for example: Miftah ul-Fuzala, the work was written in Arabic, and Navoi translated it into Uzbek. The work contains information about the art of poetry. Initially, the work *Risalai Muqaddasi* was written in Arabic, and later Navoi translated it into Uzbek. This work is devoted to a religious theme, and it reflects Navoi's religious views.

Another Uzbek representative is Zahiriddin Muhammad Babur. He also translated poems from Persian into Uzbek, he also wrote his work *Boburnoma* in Uzbek.

Mirtemir (Mirtemir Hamid Mirzo), a well-known representative of Uzbek literature and translation, translated many literary works from Russian, Ukrainian, Azerbaijani, Turkish and other languages into Uzbek. The contribution of Utkir Hashimov in the translation of works of art is also incomparable.

Osman Nasir, who translated many works from Russian, Turkish and other languages into Uzbek, was engaged in poetry and prose.

When the period of independence began, many translation scholars began to present their major works, among which Farhod Tuychiyev's place is incomparable. He translated literary works from many foreign languages into Uzbek.

After the period of independence, another well-known literary critic and writer Tahir Malik translated literary works from Russian into Uzbek, and he also wrote poetry.

Using the opinions of translation scholars as a source for a deeper understanding of the translation process and solving the problems that arise in it. Their opinions also serve as a guide to translators in their work, and the complexity of the translation process helps them understand the different aspects of translation.

Therefore, translation plays an important role in all areas of our life, not only in the fields of literature and art, but also in medicine, technology, law, business and many other fields. Through translation, we improve our knowledge, learn about new technologies, create opportunities to work with foreign partners to achieve success in business, and strengthen friendship between peoples.

In short, translation is a bridge between nations that helps create understanding and harmony between different cultures and languages. For this reason, we also take excerpts from our national and cultural works, make a linguistic and cultural analysis of their alternatives translated into English, pay attention to the translations of the original text, and if necessary, we also provide translations of our alternatives.

Original text in Uzbek: - *Ota qadrdonlari bilan tanishdirg'aningiz uchun rahmat, amak,-dedi va Akram hoji bilan Mirzakarim akaga tavozu'landi. -Otam sizlardek yaqin do'stlariga salom aytishni menga omonat topshirgan edilar*[6.1]

Text translated into English: *"Thank you for introducing me to my father's closest friend, taksir he said, showing his deference toward Mirza Karim and Akram Hajji."My father also entrusted me with paying his compliments to his dearest friend* [4.5].

In the culture of the Uzbek people, the lexeme "amaki" expresses not only close kinship, but also respect and politeness. The lexeme "taksir" was used in the English translation of the text. It is right that the lexeme "taksir" is also used in the Uzbek language, but it cannot fully reflect the meaning and level of respect of the word "amaki". The translator could also use a phrase such as "respected uncle" or "honored uncle" for the lexeme "taksir". The lexeme "Ota" was translated as "father", and this method was successfully implemented directly into the type of translation.

In Uzbek culture, the phrase "qadrdon or yaqin do'stlari" has a stronger meaning than the phrase "closest friend" in English. These lexemes express not only closeness, but also respect and attention. The words "closest friend" and "dearest friend" are used in the translation text. The lexeme "qadrdon" given in the original text could be translated as "cherished friend" or "dear and respected friend". It should be noted that the translation of the phrase "yaqin do'stlari" is correctly translated as "dearest friend".

In Uzbek culture, the lexeme "omonat" is very important, this word expresses trust, responsibility and respect. Although the phrase "entrusted me with" was used in the translation, the cultural meaning of the word "omonat" was not fully reflected. In our opinion, the translation of the original text could have used phrases like "placed his trust in me" or "charged me with".

Regarding the shortcomings of the translation of the original text, it can be considered that the full meaning and tone of the lexemes "amaki" and "qadrdon" used in the original text are not sufficiently reflected in English. We also believe that the cultural meaning of the word "omonat" is not fully reflected.

Based on the analysis, it can be said that it is important to take into account the specific features of the Uzbek language and culture in the translated text. It can be concluded that the translator should have understood the kinship relations in Uzbek culture and the way of expressing respect and politeness and should have translated these features into English.

Original text in Uzbek: *Taassufki, eslay olmayman,-dedi,- Amakingiz sizni saroylatga ham olib tushar edilar. Qutidor tag'in nimadir aytmoqchi bo'lg'am edi, Akrom hoji unga yo'l bermadi*[6.2]

Text translated into English: *"I regret not being able to recall your visits, "he said. Qutidor wanted to brush away his embarrassment, but Akram Hajji cut him off*[4.5].

The lexeme "Taassufki" mentioned in the original text is considered a lexeme reflecting embarrassment in the Uzbek language, and it should be said that in the culture of the Uzbek people, special attention is paid to the feeling of embarrassment, and the introductory word "taassufki" given in the original text expresses the feeling represents well. The phrase "eslay olmayman" given in the text seems to be used simply in the Uzbek language, but it is said in a tone of respect. Because respect and education are important in the culture of the Uzbek people.



In the sentence "Amakingiz sizni saroylarga ham olib tushar edilar" given in the original text, the plural form of the pronoun "sen", which is often found in the speech of the Uzbek people, refers to "sizni, sizga". This is considered a way of expressing respect for people in the culture of the Uzbek people.

In the original text, "Qutidor tag'in nimadir aytmoqchi bo'lg'an edi, Akram hoji unga yo'l bermadi" was the plural form of "edi", which is common in Uzbek language. You can hear expressions like "aytmoqchi bo'lg'an edi, yo'l bermadi". In Uzbek culture, speaking softly and trying to be considerate reflects feelings like this.

Regarding the analysis of the text translated into English, "I regret not being able to recall your visits," he said. In this sentence, the phrase "I regret" is used, which corresponds to the lexeme "taassufki" given in the original text. This phrase is also used in English folk culture to mean regret.

As for the sentence "Qutidor wanted to brush away his embarrassment, but Akram Hajji cut him off", it is translated according to the Uzbek phrase "Qutidor tag'in nimadir aytmoqchi bo'lg'an edi, Akram hoji unga yo'l bermadi".

If we think about the shortcomings of the translation of the text, we can see that in the English translation, the plural form of the personal pronoun "siz" and the plural form of the auxiliary verb "edi" in the original text are not correctly converted. In our opinion, in the language of English culture, the plural form of the personal pronoun "sen" is often used in a simple relationship, it does not express the attitude of respect or appreciation, as in the Uzbek language. Also, "were" - the plural form of "edi/was" in English does not reflect the feelings of being soft-spoken and thoughtful, just like the Uzbek plural.

Let's analyze the following original text: *Otasining valine'mati bo'lg'an bir bekning zulmini iqrar etish haqiqatan ham taajjubka loyiq edi. Azizbekning Turkiston honligining eng zolim va mustabid sanalg'an beklarning biri va uning o'z qaramog'ida bo'lg'an Toshqand aholisiga qilg'an zulmlari Farg'onaga doston, ammo Akram hojining bu savoli Azizbekning eng yaqini bo'lg'an bir kishining o'g'lini sinab ko'rishlik uchun edi*[6.1].

Text translated into English: *All of Fergana knew of Azizbek's reputation as one of the most despotic and coldhearted leaders in all of Turkistan, a ruler who governed the population of Tashkent with a heavy handed and chillingly brutal authority. However, the underlying purpose of Akram Haji's line of questioning was to determine the loyalties of his dearest friend's son*[4.3].

It can be said that the lexeme "valine'mat" given in the original text combines kinship and respect. Because, in the culture of the Uzbek people, "vali" means patron, protector, and "ne'mat" means goodness, blessing. Therefore, the lexeme "valine'mat" embodies the work, sorrow and respect of parents. The lexeme "yaqin" is used in the sense of closeness and kinship. The expression "do'stning o'g'li" shows the importance of family relationships and family values.

In the English translation of the text, the phrase "dearest friend" means "close friend", but does not mean family relations. The lexeme "loyalties" refers to social and personal relationships rather than kinship. Although the lexeme "son" means "o'g'il" and is one of the main archetypes of blood kinship, the text does not emphasize its importance of family values.

It should be noted that the concept of kinship is more emphasized in the original text, while the concepts of friendship and loyalty prevail in the English translation. We think that

this may be related to the high value given to kinship and family relations in Uzbek culture, while in English culture more importance is given to personal and social relations.

In the Uzbek language, lexemes such as "valine'mat, yaqin, dost" contain the meaning of kinship. In English, we can understand from the meaning of the text that words like "dearest friend", "son", "loyalties" affected social and personal relations rather than kinship.

The given text shows that the concept of "kinship" is expressed differently in Uzbek and English language cultures. In the Uzbek language, kinship is more emphasized, and this concept gives high value to family values. In English, more importance is given to personal and social relationships, which depends on its language characteristics and cultural values.

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